THE GOOD TREASVRER.

OR

HEAVEN AND EARTHS

Day of Iubile in finding of the moſt Pretious hidden Treaſures.

Preached at *Pauls* Croſſe on VVhitſon-Monday the 2. day of Iune. 1623.

BY

HENRY GOODCOLE Miniſter of the word of God Chaplaine at Sericants Inne in Fleeteſtreete.

LONDON,
Printed by *Nicholas Oakes*. 1623.

TO THE RIGHT HONORABLE THE MIRRORS OF PIETY, VNITY, AND CHARITY,

RICHARD Earle of *Dorſet*, and Sr. EDVVARD SACKVILE, Increaſe of fauour with God and Man.

TRue noble Sirs. *Summa apud Deum nobilitas eſt, Clarum eſſe virtutibus.* The chiefeſt nobility before God, is to be eminent in vertues ſchoole: *Greatneſſe* and *Goodneſſe* to meet together in theſe dayes are Wonderfull in our eyes: yet in you two, as the Pſalmiſt ſaid of mercy and truth, they kiſſed each other. You nobly paralell, and fulfill his prophetical ſaying. The worlds teſtimony daily illuſtrates your actions and affections to be moſt Honourable and Noble, and a benediction from Gods owne mouth thereon pronounced. *Pſal.* 45. 5. *Good lucke haue thou with thy Honour, ride on proſperouſly becauſe of truth and meekeneſſe. Neſcit religio perſonas, nec conditiones*

ditiones hominum, ſed animas inſpicit. Religion knowes not, neither reſpects, the priuiledges or greatneſſe of men, but lookes into their good affected hearts and minds-*Act.* 10. For your greatneſſe Sycophant knaues bend vnto you: but for your goodneſſe ſake (beloued) and ſhal remaine for euer bleſſedly beautified, in the glorious *Catalogue* of Chriſts Church, to bee moſt faithfull, and vnfained louers of the truth and Goſpel of Ieſus Chriſt, and moſt generous benefactours for euer, vnto the pious and painefull preachers of the ſame: which goodneſſe of yours, the King of Heauen whom ye ſo loue, and in heart feare and honour. Beholde hee doth honour you likewiſe, beſtowing an euerlaſting flouriſhing Crownet on you and your honourable poſterity, *Pſal.* 37. The righteous ſtall inherit and dwell thereiu for euer. The memoriall of the iuſt ſhall abide for euer. As *Mary Magdalens* ſweete oyntment ſhall bee remembred, whereſoeuer the Goſpell ſhould bee preached, Chriſt promiſed it vnto her. your Houovrs goodneſſe to Gods Church, is moſt thankefully in publike and priuate acknowledged, and in the publike exerciſes of

preaching

preaching the word of God, by many then moſt heartily prayed for. Among many of the oblieged remembrancers: vouchſafe my bold intruſion in that rancke, for whom no leſſe by duty, as hee that hath receiued the greateſt fauors from your bountifull hands, my prayers ſhall daily bee ſent vp vnto the Throane of Heauen, for your Honours eternall wellfaires. Of the ſweete fatneſſe that droppes from your abundance, I moſt thankefully acknowledge by your noble diſpoſitions, and particular appointments oft beene refreſht. And beeing thus propitious vnto me, thus far haue preſumed like a poore Tenant to pay his rich Landlord, for his pounds receiued from him a penny for all: Which your Honours vouchſafing to accept of, as with my hands; I preſent and pay your Honours not a myte of your deedes. With my tongue I will pray to that iuſt one in Heauen, that there hee will giue your Honours, a full ſatisfaction for all, of the bleſſedneſſe and pleaſures of his houſe for euemore. Thus with the reſidue of my pilgrimage here on earth, to bee ſpent in the ſeruice

uice of my Maſter Ieſus Chriſt, and then at your Honours command in ſeaſon at all times.

Clarken well. Iuly 14.

Henry Goodcole.

The Authour to the Reader.

Reader whether curteous or curious, I know not, it is jn thy owne diſpoſe, reade this with a ſingle eye, and ſincere heart, and afterward reliſh it as thou pleaſeſt. Vrgent intreaties of many brought this to thee extant, which I little purpoſed, for I hold it a meane prize obtained, to be queſed in a Preſſe, wherein by the miſtake, or leuing out a letter, by this age of fault finders, the authour is often depraued. Theſe dayes almoſt affords none other but quarrellers or queſtioners, that will doe no good themſelues, and yet are euill ouerſeers of other mens labours, Chriſtian and Cheritable Reader, if theſe meete with ſuch a one ſo well affected, the Authour nothing more heartily deſireth, then thy ſoules good, take for manners ſake of a ſtranger vnto thee from his hands courteouſly, what he ſendeth vnto thee, with my hearty prayers for Gods bleſsing on thee, it is my duty daily, to be inſtant, the which by his aſsiſtance ſhall ne-

uer

uer surceasse in me, whilest I cease to be: till then alwayes thine, and all good Christians that loue our Lord Iesus. I here professe my selfe vnto them, alwayes to bee their most willing seruant to bring them into my my master, Iesus Christ his Courts.

Henry Goodcole.

From my house on *Clarken-well* Greene this 14. day of *July*. 1623.

The Good Treaſurer.

MAT. 6. VER. 20.

But lay vp for your ſelues Treaſures in Heauen.

IN the precedent verſe our bleſſed Sauiour Ieſus Chriſt inhibits and diuerts, what here he aduiſeth to doe, there he ſaith, Lay not vp treaſures for your ſelues, and here in my text, But lay vp for your ſelues treaſures. There is a *Not* in the one, & a *But* in the other, which will reconcile both Texts, *Lay not vp for your ſelues treaſures in earth. But lay vppe for your ſelues treaſures in Heauen.* In the 15. chap. 1. Epiſt. Saint *Paul Corinth.* verſ. 5. Behold I ſhew you a miſtery, ſaith he: as myſticall theſe wordes of Chriſt are, as thoſe which he ſpake vnto his Diſciples in the 16. chapter of St. *Iohn* ver. 16. a little before his time of aſcending from earth vp to Heauen viſible in their ſights. After a while yee ſhall ſee me, and after a while yee ſhall not ſee me, which words they vnderſtood not, but did ſet them at a non plus; A while to ſee, and not to ſee; what meaneth hee by this. It pleaſed himſelfe to reueale this hard ſpeech vnto them, for fleſh and blood could not, euen the wiſeſt among them: *Vado ad Pa-*

trem, I goe to the Father; a while yee enioy my preſence here on earth: But after a while when yee little thinke of it I ſhall bee taken vp away from you all *By my Father into Heauen, no more yee to ſee me againe, but in Heauen.* The ſame riddle is here propounded. *Lay not vp, but lay vp. Lay not vp here in earth Treaſures, but lay vp Treaſures in Heauen.* The Treaſures that you lay vp in earth, in the end you ſhal finde, and aſſuredly know, all your labour that wayes beſtowed, but loſt, or ſhall little auaile or beſtead you, either here, or hereafter, for riches auaile not. But righteouſneſſe deliuereth from death. But lay vp for Heauen, and your time ſo ſpent, ſhall for euer ſtand and abide with you, all other your labours whatſoeuer ſhall like a ſhadow faile and flye from you: but this worke onely, ſhall crowne your ſoules and bodies with glory and happineſſe in the Kingdome of my Father which is in Heauen. *The firſt of neceſsity muſt be laſt, and the laſt firſt, in all thoughts.*

But lay vp for your ſelues Treaſures in Heauen.

THE Text to diuide, why ſhould I ſeperate, or diſioine that which God hath made one. But becauſe you haue beene the cauſe of diuiſion betweene God and your ſelues, in whom yee ought euer carefully to indeauour, to be one with him, and he within you onely, I muſt therefore deuide it.

The words into two parts diuide themſelues: the firſt an Iniunction, the ſecond an Inſcription. The Iniunction in theſe wordes. But lay vp for your ſelues Treaſures. The Inſcription, the place where theſe treaſures

sures you must lay vp in Heauen. In the former part of my Text, is set downe the greatest care of all Christians: namely, to fulfill the commands of Iesus Christ, if we wil be accounted of him to be his friends. Yee are my friends if yee doe what I bid you.

In the latter part is the chiefest of all choyse, heauen, who wisheth not for it; and yet neither our care nor choyce, knowne, the blessednesse of them both, or fulfilled, but in heauen Gods kingdome.

But lay vp for your selues Treasures in Heauen. Settle not your hearts too carefully on them: namely, Treasures. But in Heauen, settle and solely fixe there the affections, and thoughts both of your hearts and minds alwayes: As if thus our blessed Sauiour should say, first behold daily your owne hearts, before you looke vp to heauen, for as your hearts are, the heauens are likewise correspondent, open, or shut: good, or euill, descending from them on you here on earth, such things, as ascends from your hearts vp to them.

But lay vp for your selues Treasures.

O How sweet are these thy words vnto my mouth, mellodious to my eares, sweeter then the hony, or the hony combe vnto my throate. To lay vp treasures and riches, this thing the rich ones of the world doe, it is their contemplation, and sole contentation *Luk.* 12. Will beare both me and them witnesse of it. Soule thou hast much goods laid vp for many yeares, take thine ease, eate, drinke and be merry: but it was but trash that this rich man laid vp, and gloried thus in, and he quickly of his riches and life was dispatched at once, being frayed out of his sumptuous dwel-

ling place. But to lay vp Truth, Righteousnesse, and for Heauen, this worke onely the righteous seruants of God doe, whose time of flourishing is not here on earth, as the Psalmist saith, but both they and their worke shall flourish together in Heauen. Truth shall flourish out of the Earth in Heauen.

To lay vp for you and yours, that's the gloriation, and vndefatigable contestation of these dayes, and fond times, *Psal.49. ver.6.* They boast themselues in the multitudes of their riches, and purchase for euer, and call houses and lands after their owne names: they would be great, and would haue perpetuity of their greatnesse, Saint *Iames chap.4. ver.13.* Goe to now ye that say to day, or to morrow, we will goe into such a Citie, and continue there for a yeare, and buy and sell, and get gaine.

To lay vp for future times, for your selues, sonnes and daughters, it is to haue of men commendations, you haue your reward what you like, loue, and looke for, saith the *Psalmist.49. ver.13.* Their posterity praise their saying: but how long you shall enioy your praise, or your prize you haue gotten, St. *Iames* in the aforenamed chapter and verse telleth you, you that promise a yeare of safety, yee shall not, nor doe not know what shall be to morrow, for what is your life, but a vapour, Foole, this night shall thy soule be taken from thee: prouide then onely for thy soule which is Gods darling, let them alone, thou canst not doe it, promise neuer so sure, so faire. And what praise or reward, they shall receiue of God, that lay vp, and labour for no other happinesse then these, in the repeated Psalme, they are called beasts and fooles. The rich man, for all his labour called and recorded a foole,

toole, *Luke* 16. And what conſolation in the end of all theſe their labours, in another world they ſhall haue, Chriſt told his Deſciples, that their ſorow ſhuld be turned into ioy, but theſe mens ſollace, and ioy ſhall be turned into iudgement, their former chiefe conſolation ſhall bee their ſole contriſtation, thus to lament their follies, and none to pitty them. *Wiſdom* chap: 5. verſ. 4. 7. 8. Wee fooles haue wearied our ſelues in the way of wickedneſſe, and deſtruction, but as for the way of the Lord wee haue not knowne it, what hath pride profited vs, or what good hath riches with our vaunting brought vs? *Iſaiah* 59. verſ. 5. They hatch ſaith he, the Cockatrice egges, and weaue the Spiders webbe, hee that eateth the egge dyeth, and that which is cruſhed breaketh out into a Viper, where is that rich mans abode now that vaunted of his goods, read *Luk.* 16. verſ. 23. in the vault of hell there wayling, frying, burning in torments for euer, begging for a droppe of water, and none to pitty him, or grant ſo meane a requeſt. Where are thoſe that in the 49. Pſalme boaſted of the multitudes of their riches, and purchaſed great houſes, in the 14. verſe you ſhall finde their dwelling place now in hell. They lye in the hell like ſheepe, death gnaweth vpon them, and the righteous ſhall haue domination of them in the morning. In the 10. chap. of the *Actes*, verſ. 35. of a truth ſaith Saint *Peter*, I perceiue that God is no accepter of perſons, priuiledges, prehemi-nences, or ſuperiorities: but the men onely he accep-teth of, that feareth him, and worketh righteouſneſſe; O take then deare Chriſtians betimes the aduice of the Wiſe man in his 1. chapter verſ. 1. Loue righte-ouſneſſe yee that be Iudges of the earth, thinke of the

Lord with a good heart, and in ſimplicitie of heart ſeeke him.

But lay vp for your ſelues Treaſures in heauen.

THe children of men, ſaith Chriſt, are wiſe in their generation, and Wiſdome is iuſtified of her children, but if they be not, let them now this day begin to learne to bee wiſe, and knowe that the righteous mans heart, and manners, and not the rich mans pleaſe God: For matter of trafficke, into the beſt countries they ſend their commodities. In a barren and dry ground where no good is, as ſaith the Pſalmiſt, they heare doe dwell, *De ſuper eſt vobis*; your gaine, your treaſure, the happineſſe both of you and yours, is in heauen aboue ouer your heads, and not here on earth, which your heeles trample on, but triumphantly in the heauen of heauens.

Lay vp in Heauen your Treaſures, for no place; is or can be deuiſed ſecurer then heauen to lay vp, for there theeues cannot ſteale from you, or robbe you of your Treaſures, or your ſelues; for no moath, no ruſt, no canker ſhall doe any hurt there to your eſtates, as here they doe, nor no malicious wicked perſon, ſhall diminiſh or wrong a haire of your head, as here they doe. Lay vp in Heauen: no treaſures comparable to thoſe in Heauen: no perſons of what degree ſoeuer happy, nor happier then thoſe that are in heauen, nor no commerce or commutation, like to that of heauen. O moſt happy exchange on our parts, to be ſuch great gainers, as by the leauing of temporary things, which are but momentary, wee ſhall receiue ſpirituall, which in their natures are eternall:

things

things corruptible for incorruptible, Ieſus for *Iudas*; Heauen for earth, a true reall life; for ours which is no life at all, righteouſneſſe for riches, God for goods, which is all in all. So inflamed with this happy bleſſednesse were all the beloued Diſciples of our Maiſter Ieſus Chriſt, that they to obtaine theſe riches, though they were rich, yet for his ſake became poore, they left, loſt, forſooke, and gaue away all they had in this preſent world; forfeyting & forſaking, lands, poſſeſſions, goods, friends, reputation, *Mat.* 19. chap. 27. verſe. Behold we haue left all to follow thee. All indeed they left, and lightly eſteemed of for his ſake, and that all in all, life it ſelfe, eſteeming as the Pſalmiſt ſaith, his louing countenance better then life it ſelfe, and Chriſt approues of that mans loue *Iohn* 10. that he is truely louing, iuſt, faithfull, and kind to his friend, that will ſtand to him: *Vſq; ad mortem*, No more can be deſired, hee did it for vs, as wee ſhould for him, *Iob* chap. 1. ſaith *Iob* there skinne for skinne, and all for a mans life will hee giue, yet skin for skin, blood for blood, wounds, blowes, and life for life at laſt they gaue vppe for Chriſt Ieſus and his Goſpell ſake. And they that were thus faithfull vnto their Lord and Maiſter, Saint *Paul* did ſee, and ſet downe their reward, and they no doubt likewiſe did behold it with the eye of faith, through the darke clowde of their many tribulations, euen in the darkeſt, and dolefulleſt day of their perſecution, a crowne of righteouſneſſe, laid vp in ſtore in heauen for them, a requiter for all the paines, and perrils that his louing and faithfull ſeruants had for his name, and ſake, vndergone in this vaile of miſery: namely heauen.

But lay vp for your selues Treasure in Heauen.

TO describe the onely man that layeth vp for heauen, he is two wayes expressed, or manifested to the world; first by his heart; secondly by his hands: by his heart hee is distinguished two wayes, what it is, first mortified here: secondly, it is mounted aloft in the heauens, the true owner whereof is God; who is Lord and King both of the quicke and dead, and as in the oblation, and inclination of his heart hee is knowne, so likewise he is expressed by the operations, and imployment of his hands, which are doing of good, whilst they haue time, working whilst the day doth last, not idle but busied, 1. *Psalme Non sleeit*, hee stands not still, looking or gazing, but laboureth and prouideth; thirdly the worke he laboureth in, and that is also good, befitting, and beseeming both his person and place: the worke is two wayes approbatiue: first, for the qualitie, for treasure simply in it owne nature is good: secondly, in the quantity exceeding the formers goodnesse and beauty, for the augmentation and increase thereof called treasures: fourthly, the place where he layeth his treasures, he is wise and prouident, carefull not to loose his labour, or treasures, he layeth them (vp, aboue,) out of mans mallice, and theeues reach, those not to depriue him of his hope, and paines thus taken: fifthly, the benediction or blessing of this mans labour, and that is aboue all other mens whatsoeuer, so is his reward (*supra*) aboue all rewards whatsoeuer. No mortall man can assure vnto himselfe here the fruite of his owne labours. But this

this man hath it not onely promiſed, but performed to him here, and for euer hereafter; the reward of his workes, by ſuch a one, that will neuer breake with him or faile in one iott or title of his word, and promiſe, in earth or heauen, hee ſhall receiue a double bleſſing of God, whereas men, as ſaith *Paul* 15. chap. 1. *Cor.* When they ſow, they thinke they receiue a great bleſſing of God when they haue a full ſheaue, which is but a temporary bleſſing; it rotted at the firſt, and dyed, but God reuiued it when it was in the ground, if he had not of his labour, hope and bleſſing he had ben depriued: but God giueth this man a continuall ioyfull harueſt which is in heauen. Pſalme 67. God euen our owne God ſhall giue vs his bleſſing, he ſhall receiue the bleſſing from aboue from the God of his ſaluation, and as it is in the 128. Pſalme. Thou ſhalt eate the labour of thy hands, O well is thee, and happy ſhalt thou be, thy wife ſhall be as the fruitfull vine on thy houſe ſide, thy children like Oliue branches round about thy table. Loe thus ſhall the man bee bleſſed that feareth the Lord. His Wife which is his ſoule, his Children which are good deeds they looking on him, & he beholding them as ſtedfaſtly, ſhall both participate of happines, body and ſoule through the daily increaſe of them. Sixtly, and laſtly, the place where this mans bleſſing and reward is laid vp in ſtore and reſerued for him, and his place is aboue, all places, perſons, priuiledges, dominions, Kingdomes, principalities, and throanes, it ſurmounteth them all, Pſalme 16. verſ. 7. My lot is fallen to me in a faire ground, yea I haue a goodly heritage. In heauen, as high as happy, as happy as high, the higher the happier; for the happineſſe of being, is to bee where the

moſt higheſt is, and no good Chriſtians know or read of any place to be either higher or happier then heauen. The eye cannot luſt after, tong pray for, or heart wiſh or deſire to haue any more then there is, or in it is, Pſalme 16. *Satiabor cum apparuit gloria tua.* I ſhall bee filled when there I ſhall be. No greater thing doe I wiſh or deſire: and for this place onely the true mortified child of God daily waiteth and expecteth, *Rom.*8.ver.22. The whole creation groaneth and trauelleth in paine together vntill now, euen wee our ſelues groane within our ſelues, wayting for the adoption, to wit, the redemption of our body. Lord Ieſu who with thy moſt precious blood haſt alone by the price and paiment thereof, purchaſed the ſame vnto vs, of thy infinite mercy grant, that whenſoeuer theſe our earthy tabernacles ſhall bee diſſolued we may for euer and euer liue and raigne, both in bodies, and ſoules, with thee in this moſt bleſſed place, namely in Heauen, Amen, Amen.

But lay vp for your ſelues Treaſures in Heauen.

THis is a true ſaying worthy of all men to be receiued, a ſaying that concernes your ſelues, therefore heare, regard, and vnderſtand it aright: a ſaying that proceeds out of the mouth of a man of worth, Chriſt Ieſus your Sauiour, whom neuer man ſpake as he did, a ſaying of truth; I hope truth ſhall take place, and be highly accounted of you: the ſaying, and his aduiſe is. *Lay not vp for your ſelues Treaſures in Earth: but lay vp for Heauen.* Hee that gathereth not with Chriſt ſcattereth, hee that layeth any other foundation,

tion, then what here our bleſſed Sauiour preſcribeth a foundation of riches and not of righteouſnes, layeth not vp for himſelfe, but againſt himſelf, againſt the laſt of all dayes, he treaſureth, and layeth vp for his ſoule, and body woes, curſes, ſhame, and confuſion, his worke thus weakly founded, as vpon deceitfull riches, the worke with the man both ſuddenly ſlide, and haue a fearefull fall into the pit of Hell, whence they ſhall haue no power to riſe or redeeme themſelues.

Thus hauing diuided the Text, to ſhew what men ought to doe, let mee make an enquiry and ſee how the caſe ſtandeth with you, how many are there that lay vp, or ſeeke after God or Heauen.

Is there none that deuiateth, or tranſgreſſeth, this aduiſe of Chriſt, I hope none, as the Lord God ſaide concerning the city of *Sodom*; he would goe downe to ſee whether it was ſo or no, ſo I muſt enquire to finde the fault, Pſalme 58. ver. 1. 2. Are your mindes ſet vpon righteouſneſſe, O yee congregation, and doe yee iudge the thing that is right, O yee ſonnes of men? Yea yee imagine miſchiefe in your heart vppon the earth, and your hands deale with wickedneſſe.

There are two things that reioyce mans heart here in this life: namely, (wealth and wine,) but it is but the wicked mans heart onely, and hee is neuer a whit the fuller, nor the better in the end for them; if theſe content or fulfill your deſire. O come turne to my Text. Hoe euery one ſaith *Iſaiah*, chap. 55. Haue your deſires, and fill here on Gods name, without any grudging, or want, come as often as you will, you ſhall haue your belly full, deare Chriſtians. *De ſuper*

est vobis, that is from aboue, that must fill your hearts and soules, and not beneath, Psalm 4. ver. 8. saith the Psalmist thou hast put gladnesse in my heart since the time that their corne, and wine, and oyle increased, these are but *Messis terræ*, the fruits, and ioyfull harvest of a yeares growth on the earth, of which enuious men, and when God will thou maist be depriued of this ioy, as *Iob* was: but the ioy of my heart is *Messias cœli*, that Messias of Heauen, whom thou of thy loue sendest into the world for my saluation sake, and when I thinke of him my heart is alway merry, both day and night, and of longer continuance then the formers, a plentifull harvest I haue, for thou gauest him vnto me, and for me, the world did not, neither shall it take this my ioy away, or exchange him, for any other thing. *Iob*. 15. ver. 1. Our Sauiour saith there that hee is the true Vine, and his Father is the Husbandman, and the true riches, he is indeede, the world could not paralell him, or bestow such a guift; but from aboue this gift was giuen, and the place where this vine did flourish, it was not on earth, for they did as much as lay in them to extirpate both him and his, but *de super erat*, as he said of himselfe, I came from aboue, his life, his flourishing and being was all by the powerfull hand of God aboue, defended, blessed, guarded, fenced, and like a vine supported with the diuine prouidence of his Father. Often had the accursed Iewes attempted to haue supplanted and destroyed this vine, but they could not doe what they malitiously, daily practised till permission from aboue was giuen them, and the houre approached in which they should doe it: And when they had taken his life away, they knew not what to doe, after they had

had done to him what they would; but depriued themſelues thereby of all grace and goodneſſe which willingly no man would; but ſo it euented vnto them. If Chriſt Ieſus be the vine, wee acknowledge our ſelues to be branches of him: the branch cannot liue or proſper, but in the body of the vine, and Chriſtians felicity in this world is not to be expected, that follow Chriſt Ieſus, then our Maiſter before vs was.

There is a foure ſould field that Scriptures make mention of, 1. *Mundus*, 2. *Chriſtus*, 3 *Iuſtus* 4. *& Caleſtis Paradiſus*: 1. the World, 2. Chriſt, 3. the iuſt man, 4. and Heauens Paradice. *Math.* 13. and 38. verſe, 1. The Field was the World wherein the Sower ſowed his ſeede, *Gen.*27. ver. 27. ſaith *Iſaack* of his ſonne *Iacob*; ſee, the ſmell of my ſonne, is as the ſmell of a field whom God hath bleſſed, 2. Of this Chriſt was the true type, 3. The iuſt man, *Pſal.* 1. the iuſt man is like a tree planted in the field by the water ſide, 4. Heauens Paradiſe, *Pſal.*23 *ver.* 2. He ſhall feed me in a greene paſture, *Prou.*31. ver. 16. She conſidereth a field; and buyeth it with the fruites of her hands, ſhe planteth a vineyard; meaning hereby the ſoules loue to Heauen, Auguſt: *Inardeſcamus obſecro ad poſſedendum agrum illum vbi tanta pulchritudo.* O let vs burne with deſire, to poſſeſſe that fielde, wherein ſuch vnexpreſſible glory is.

Through theſe foure fields I muſt walke, firſt in the land of the dead a while.

The firſt field is Mundus *the world*

NOthing was there in this whole vniuerſe from the beginning without God, without mee can yee

doe nothing, nor nothing at all at the firſt. In this field of the world, the whole bleſſed Trinity wrought. The Father, the worke of creation. The Sonne, the worke of redemption. The holy Ghoſt, the worke of ſanctification, and viuification. God the Father brought forth at the beginning this precious Iewell Man, *Corinth.* 3. ver. 9. You are Gods husbandry, his handy worke is man onely, as the Pſalmiſt ſaith, *Mirabilia fecit*, He hath done wonderfull things. Ye are Chriſt Ieſus husbandry that redeemed you all with his blood, yee are the holy Ghoſts husbandry by grace daily to renewe, and quicken by the inſtincts of the ſame ſpirit; Yee are Angels husbandry, by them to be reaped, and carried into the barne flower of the Kingdome of God, at the day of iudgement; whereof great ioy then ſhall be, *Luk.* 5. *Pſal.* 33. O clap your hands together, make a chearefull noyſe.

In this field the father wrought miraculouſly, that as the 8. Pſalme. Man when he ſeeth Man cannot but wonder a the view of ſuch a moſt glorious creature. In this field the Sonne wrought mercifully. In this field the holy Ghoſt wrought, and doth worke in our hearts myſtically. In this field: namely the World, the Diuell, wrought as maliciouſly, and miſchieuouſly, when he by womans weakeneſſe did caſt man out of Paradiſe.

Man in this field, was both loſt and found, by himſelfe loſt; but neuer had beene found againe, had not that man Chriſt Ieſus deſcended from aboue, and came and ſought him out, who loſt himſelfe in the end, in the ſeeking of him out. In this field man at the firſt had his deaths wound giuen him by Sathan, in our firſt Fathers loynes, and Mothers wombe, *A-*

dam

dam and *Eue*. As the *Pſalmiſt* ſaith, Deſtruction and vnhappines was in their waies, becauſe the law of God they did not keepe: but he that thus craftely outſtript man of all by a ſimple woman: by her weake ſexe he likewiſe was depriued of his victory. The Diuell wrought man out by ſubtilty, but God wrought him in againe by his fooliſhnes: the Diuell wrought by ſtrength; but God maketh weakeneſſe to ouercome his ſtrength, a child to breake his head. The ſeede Chriſt Ieſus, 1. *Cor.* 15. As in *Adam* all dye, ſo in Chriſt ſhall all be made aliue, St. Auguſt. *His gradibus quibus perierat humana natura, a Chriſto reperata eſt.* Adam *ſuperbus humilis Chriſtus. Per feminam mors, per feominam vita: per Euam interitus, per mariam ſalus illa corrupta ſecuta eſt ſeductorem, hæc integra peperit ſaluatorem.* By the ſame degrees, that humane nature was deſtroyed by Chriſt it was repaired, a proud *Adam* brought death, but an humble Chriſt ſucceeded him, and hee brought life. By a woman death, by a woman life; by *Eue* deſtruction, by *Mary* ſaluation, the one corrupt, followed the inticing of the Diuell a ſeducer, the other pure and vndefiled brought foorth Chriſt Ieſus her and our Sauiour.

In the field of this world, the firſt man that opened the wombe of our Mother, earth was *Adam*, and he a husbandman, *Pſal.* 22. ver. 9. Thou art hee that tooke me out of my mothers wombe. The firſt woman that was made was *Eue*, and God made her of a rib which he tooke out of mans ſide, theſe two ſhould fill the world, and like a vine flouriſh. But Ieſus Chriſt onely was the true vine, who in the riches of his mercy ſupplyed their wants, and refreſht the ſoules and bodies

dies of them and theirs in the great time of neede; *Luk.*11. In thy name ſhall all the nations of the earth be bleſſed. Our deſſolate mother earth, had but one Iewell, one ſonne, which was *Adam*, and him ſhee loſt, like *Hagar* and *Rachell*, her caſe was pitifull, which moued the God of pitty and compaſſion to commiſerate her thus diſtreſſed eſtate, and to comfort her in her loſſe, hee will likewiſe ſympathiſe, Heauen and Angels ſhall be deſtitute of their Ioy and Iewell a while; that man this deſſolate widowes ſonne may bee to her reſtored with ioy againe, *Luk.*19. I came to ſeeke that which was loſt. A woman at the firſt occaſioned mans death; now by her life: at the beginning God made man out of the earth, out of the man the woman, and out of the womans wombe, the world, which all are but worlds of miſerable ſinners, *Gen.*ch.21. Her eyes were opened, and ſhe ſaw a well and gaue the boy drinke, their eyes did ſee a Sauiour to cureall our ſoules; for a rib which God tooke out of mans ſide: the woman betweene her ſides beares the bleſſed Babe Ieſus that God-man, *Iob* 1. *Dominus dedit et abſtulit*; a Sauiour, and a ſinner ſhe bringeth foorth, ſhee giueth him his vnrighteous ribbe gaine with gaine, righteous Ieſus conceiued and borne from her; from whom the whole world of beleeuers deriue euerlaſting life: namely, from the wombe of Ieſus Chriſts ſide. And thus as a *ſuper*, wrought mens deſtruction, a *Deſuper* effecteth his reſtauration. It was the Serpent, that went *Super ventrem*, that curſed man, and his poſteritie. But now he that was made in the ſimilitude of a Serpent, which is Ieſus Chriſt from aboue, who was nayled on the Croſſe here on earth by ſinners, that curſe, there he cancelled,

and

and nayled it fast to his crosse, and now *ex ventre eius*, out of his side and belly floweth to vs al life eternall. To his Spouse our Mother Church, like a carefull husband he hath left carefully, sufficient foode both for her and hers.

And yet for all this that Christ hath done for you, In this field, doe ye thinke to be at rest or safe, from this subtill Serpent, no surely, neither the mother, nor one mothers sonne of you. But the dragon is fiery red hot with malice against both, to hurt, and hurle into hell; hee pitches his battailes here against you still; he is neuer from you: but waites on you, walkes with you, espyeth out your wayes, as the Psalmist 139. Bed, board, abroad, at home, publike, priuate; hee sifteth, he shuffleth, he marketh, and will massacre too if he can. *Iob* 1. Whence commest thou Satan? from compassing the earth. 1. *Pet.* 1.5. He goeth about daily like a roaring Lyon seeking whō he may deuoure. Man of God death in the Pot: as he made *Adam* loose Paradise for an Apple; he likewise labours, that you should follow the world, in which you cannot but forsake God, and in leauing of him, and cleauing to the world ye shall loose that inestimable pretious Iewels of your soules, which is of more value one soule, then if there were as many worlds as sands on the sea shore, or drops of water in the whole Ocean, they cannot counteruaile a soule. Saint *Bernard. Totus mundus ad vnius animæ pretium æstimari non posset, non enim pro toto mundo redimendo dedisset se deus ad mortem quod fecit pro anima hominis.* The whole world cannot bee valued to the price of one soule for to redeeme the whole world, the Sonne of God deliuered not himselfe vnto death,

which he vouchſafed to doe for the ſoule of man.

Man in Gods eyes better then the world, let him not then ſo baſely vndervalue himſelfe, to preferre his ſlaue, or bondman before himſelfe, or to wager ſuch an vnequall lay, as his ſoule to nothing. Man in Gods heart was and præſcience before al worlds. *Rom.* 8. 29, 30. Whom he did foreknow, he alſo did prædeſtinate to be conformed to the image of his ſonne, that hee might bee the firſt borne among many brethren, the world was made to haue an end.

But of man, and his happineſſe Chriſt Ieſus hath ſaid of their kingdomes, no end ſhall bee. The Serpent had this curſe, that of the duſt of the earth hee ſhould liue, and feede. Let it not now fall to our ſhares, either to put out our eyes, or to choake our hearts with duſt, for we haue better meate prouided for vs, if wee looke for it, aboue it is, and better things to behold, then this tranſitory world, which all are but trifles in a faire, ſet out, to ſhew to intice children: but grauer people contemne them, and laugh at ſuch toyes, and doe no whit mind or account of them.

Man was created for the ſeruice of God, and all things to man deſcend from God, who ought aboue all things to account of religion. And thoſe men are truely religious, which refuſe the vaine and tranſitory pleaſures of the world, and as the *Pſalme* ſaith, wholly bend their minds on Gods Sacred decrees. And in another place, 25. *Pſalme* 1. verſe. Vnto thee Oh Lord doe I lift vp my ſoule. Saint *Bernard*, *Ecce domine quia feciſti me, debeo me amori tuo totum, & tantum debeo pluſquam me ipſum, quanto tu maior es me Pro quo dediſti te ipſum*; Behold, Oh Lord

Lord becauſe thou haſt made me, I owe my ſelfe wholly to thy loue, and ſo much more then my ſelfe I owe, by how much thou art greater then I, for whom thou gaueſt thy ſelfe.

Saint *Auguſt. Soliloq; Omnia domine ſub pedibus hominũ ſubiecciſti vt ſolus homo ſuper omnia tua tuus eſſet ſolus.* Oh Lord thou haſt caſt all things at mans feete, that man onely by thee thus exalted, aboue all things whatſoeuer, he ſhould exalt thee, he alone ſhould be thine.

Auguſt. ſolus emit vt ſolus poſſideret, Hee alone bought and redeemed man, that hee alone might inioy man, and man ioy in him: with *Eccleſiaſtes* and *Iſaiah.* I muſt diſcouer the world, and the things in them, that who ſo ſetteth their delights or thoughts on nothing but thereon, of a certaine hee ſhall finde no truth in them. 1. *Ch. Eccleſiaſtes* 14. verſe. I haue conſidered all things vnder heauen, and he ſaide all was vanity, Men, money, maieſty, mirth was madnes, power, wiſedome, multitudes, honour, dominions; all theſe to that aboue was but vanity. *Iſaiah* 40. ver. 7. Cry what ſhall I cry all fleſh is graſſe, and all the glory thereof as the flower of the field. *Cum dormierunt ſomnum nihil invenerunt.* When they haue ſlept their ſleepe of death, they haue found nothing, and with the fiſhermen complaine, Lord wee haue laboured all night and taken nothing. To bee a man is nothing, to be a King nothing, to weare a crowne nothing, to bee rich to haue the whole world is nothing, but to be in Ieſus Chriſt is all things. For all theſe great ſome things, ſhall in a ſhort time become nothing. *Pſal.* 146. verſ. 2. 3. O put not your truſt in Princes, nor in any child of man, for there is

no helpe in them, for when the breath of man goeth foorth, he ſhall turne againe to his earth, and then all his thoughts periſh.

I cannot finde man in any good way or conſtant eſtate, no good worke, word, or thought, they are corrupt and become abominable, they are gone out of the way, there is none that doth good, no not one, One ſaith of Saint *Lukes* rich man, *Manducabat pretioſas epulas ore carnis, ore cordis non inducabat iniquitatem.* Hee did eate of pretious dainties with the mouth of his fleſh: but with the mouth of his heart, hee fedde that with iniquity and wickedneſſe. To be ſtrong, wiſe, ſubtle, valiant, beautifull. *Pſalm.* 73. verſ. 18. Euen like as a dreame, when one awaketh, ſo ſhalt thou make their image to vaniſh out of the city. 1. *Cor.* 1. verſ. 20. Where is the wiſe, where is the Scribe, the ſubtill diſputer, reade the 39. and 49. Pſalme. Goe to the pompious tombe of the rich man, and the graue of the poore man, all now haue not a word in their mouths to anſwer you. God hath made the wiſedome of this world fooliſhneſſe, that no fleſh ſhould reioyce in his ſight but in the liuing Lord.

Who keepeth the city in ſafetie, doth man? No, none but God. 127. *Pſalme.* For what is man, whereof is he compounded, and to what vſe ſerueth he? hee is better knowne in his diſſimilities, then what hee is. A man at the firſt, the beſt man was made but of duſt: ſoone blowne away with the leaſt puffe of wind, not knowne how farre carryed with that blaſt of winde: not diſcerned amongſt ſo many thouſands of ſeuerall duſts, the noble from the ignoble, the rich man from the poore man, the bond-man from the free man, the

wiſe

wiſe man from the foole, the ſtroug man from the weake, the good man from the bad. As in duſt he cannot write, ſo man his actions and all his poſterities, if you come to heare of them, and find them in the next generation. I ſought them, but the place where their abode was could not be found forgotten as dead men out of mind. Man liuing on the face of the earth like duſt with the breath of the Lord blowne away: whether or in what manner none can tell: for the winde bloweth where it liſteth, it raiſeth vp here before our eyes the duſt: but how farre it carryeth the ſame, or where it ſhall fall, none knoweth.

Whats man *Iſa.* 2.22. Breath? and ſtoppe that in his noſthrils, where is the man? a flower, my time is in my hand, that withereth, a houſe, that muſt bee pulled downe; Salt, that will diſſolue againe into it former liquidnes, a vapour ſoone gone, a wind which cannot be ſeene, a bubble ſoone downe as vp, a poſt running ſwiftly to his iourneys end, a ſhip ſailing continually to the hauen, betweene God and man, heauen and hell: but a breath, a blowe, a blaſt. A word, to conclude, Man as the Pſalme ſaith, is like a thing of nought; to end where he begun, in duſt. Hee is a worme, and that muſt be trodden vnder foote, he is rottennes, and that muſt bee burned, or buryed for noyſomenes, Oh happy is that man, that maketh the God of *Iacob* his onely ſtay and refuge.

When the husbandman ſoweth, he waiteth for the former and latter raine, that fructifieth his labour, which is *De ſuper*: *Paul* plants, *Apollo* waters, God giues the increaſe of all, and therefore ſaith the Pſalme 4. ver. 2. *Filii hominum vſque quo graui corde, et quid diligitis vanitatem et quid quæritis mendacium.* O ye

sonnes of men, whom reason, and Religion ought to be your guides, and raigne sole Lord and King in the thoughts of your hearts, & affections of your minds, how long will yee bee blinded, and bee so heauy in heart, not to awake, and looke vp higher to your inuisible happinesse of glory, and not of your heapes of gold and siluer. *De super est vobis*, It is aboue for your selues and soules to delight in, *Psal.* 49. ver. 17. Be not thou afraid though one be made rich, or if the glory of his house be increased, for hee shall carry away nothing with him when hee dyes, neither shall his pompe follow him: shall I repeate you the goodnesse that is in the best things of this present world, repentance I am sure is the end of all your delights. *Promittunt securitatem, et soluunt timorem. promittunt libertatem et beatitudinem et faciunt miserum et seruum.* They promise much, but performe not a mite, for they and their promises are all alike.

They promise securitie, and safety, but make payment vnto you with counterfeite coyne, as saith the Psalmist to the great discomfort of your soules, which is feare and instability, they promise liberty and blessednesse, but they make a man daily more and more seruile vnto them, and as for any blessednesse in them, it is as farre different; as light and darkenesse, euill and good, white and blacke, liberty and bondage, the one a man with his heart loues, the other as heartily he hates. In the 6. vers. of this Psalme the worldling, betweene deriding doating and doubting of ony other good, but what he presently enioyeth: thus prowdely demaundeth, who will or can shew vs any other good? in the 7. verse, Lord doe thou reueale it to them from aboue, and let the man of earth bee no

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more exalted, againſt thee, and thy holy word *De ſuper eſt vobis, lumen naturale ad cognitionem agendorum lumen fidei et gratiæ ad cognitionem ſupernaturalium et ſperandorum ſolicit æternorum.* It is from aboue all light, *Lumen a lumioſo tuo.* St. *Iames* the 1. the father of lights, the onely light of nature, by which wee are inſtructed what to doe, that is, either good or hurtfull vnto vs, to leane vnto the good, and leaue the euill, likewiſe the light of Faith and grace to the true reuealing knowledge of ſupernaturall things, which onely are in heauen aboue, and not here on earth beneath, Saint *Bernard* ſaide, *Cum defluxi ad terrena cæcus eram*, When I did backe ſlide to the world I was blind: but when God opened my eyes againe, I ſaw all was but nothing, wherein I formerly delighted; peruſe *Dauid*, in the 84. Pſalme, and 120. Pſalme, *Iob* 9. ver. 25. My dayes are ſwifter then a poſt, they are fled and I haue ſeene no good thing, *Totus mundus poſitus eſt in maligno*, Saint *Iohn* ſaith, the whole world is ſet on miſchiefe, *Expedite abamore mundi, ſi vis deum ad animam tuam habere acceſſum*, Set packing out of your minde the loue of the world if you will haue God to haue acceſſe vnto your ſoule. God onely is mans Treaſurer from Heauen aboue, and wee ſhould bee his Treaſure-houſe here in earth: all my freſh ſprings ſhall bee in thee, in thy ſauing health right glad ſhall be my heart. By this the children of God and of this preſent world from others are known, *Ioh.* 1. ch. 5. ver. 4. All that is borne of God ouercōmeth the world, and is not ouercome by it.

A requeſt was made vnto Apollo, *to be plaſed to reſolue this doubt, which was to knowe certainely how long proſperity in a ſtate ſhould continue and flouriſh,*

Who thus replyed, that then that ſtate ſhould preſently decay, when men left off to ſerue God, and begin to ſerue the world and themſelues, Rom. 12. *Faſhion not your ſelues vnto this preſent world I beſeech you deare Chriſtians, ſome to bee ſo diſtracted, and vnſetled in minde and religion, that your religions are as newe daily as the day: I would yee were either hot or cold,* Rom. 1. Paul *ſaid. I am not aſhamed of the Goſpell of Ieſus Chriſt: any Goſpell now adayes, or any Church but that, whereinto you were baptized, yee like and loue, Into what Church or Faith men and women within this fifty yeares, were yee baptized, that now are reuolters, O fooliſh* Galathians, *who hath bewitcht you to loue the world ſo, and to leaue the godly meanes of your ſoules ſaluation.*

Nature in man ſo worketh, that for preſeruation of life, hee will let all his goods periſh to ſafeguard it. Know it the world you muſt leaue, loue, like it as well as you will, and your ſoules exceedes all, *Pſal.* 30. ver. 15. oh ſpare a litle that I may recouer my ſtrength before I goe hence and be no more ſeene.

Ariſe and let vs goe hence, for the houre is neere at hand, I find no good at all in this field, with St. *Paul, Cupio diſſolui,* I deſire to be diſſolued and to bee with Chriſt Ieſus. O bee thou with vs at the houre of that time, ſo to fit vs with thy grace, that wee may finiſh our dayes in faith and feare of thee, Amen. And ſo much of the firſt field *Mundus* the world.

The 2. field, Chriſtus, *Chriſt.*

IN the *Col.* 2. ver. 3. In him is the treaſure of the fulneſſe of the God-head bodily. I read of riches

to

to riches to be three-fould, 1. *Temporales*, 2. *Spirituales*, 3. *Eternales*: Temporall, ſpirituall and eternall riches, the former are baſe, and of none accounte to the two latter: they could not ſtead vs, or doe vs the leaſt good at the day of our redemption from Hell, nor day of doome in Heauen. In this world a little they ſupply our wants, and indigency for our owne vſes, but before God they cannot ſaciate or ſatisfie, *Pſal.* 49. ver. 7. 8. No man that is rich or poore, neither the mightieſt, nor the meaneſt, did at the firſt, or now can, at this preſent time, or hereafter agree with God for his ſoule, it coſt more then ſo: Ieſus Chriſt agreed for it and paid the debt, 1. cha. 1. Epiſt. *Pet.* 18. ver. 19. Yee are not bought with any corruptible thing, as gold ſiluer & precious ſtones, but with the moſt precious blood of the ſonne of God Ieſus Chriſt, Saint *Auguſt. Vt Vita carnis anima eſt, ita vita beata hominis Deus eſt.* As the ſoule is the life of the body, ſo Chriſt Ieſus is the bleſſed life of man, 1. *Pet.* 2. ver. 24. Who his own ſelfe bare our ſinnes in his owne body on the tree. *Nos furtum feceramus et ipſe pro nobis ſuſpenſus eſt in ligno.* We had committed the robbery, and Chriſt Ieſus was hanged on the tree for vs malefactors. *Nos comederamus et biberamus in taberna diaboli, et ipſe Chriſtus ſoluit pro nobis.* We had eate and drunke in the Tauerne of the Diuell, but Chriſt Ieſus paid the reckoning for vs, *Pſal.* 69. ver. 5. I paid them the things I neuer tooke: Chriſt was our pledge and pawne, till wee were deliuered, *Corint.* 4. ver. 7. We haue this treaſure in earthen veſſels, *Id eſt in carne fragili*, And Chriſt hee is called the Treaſure, becauſe his blood exceedeth all: for temporall riches wee are all together prohibited

to delight in, or loue them, *Psal.*62.ver.10. If riches increase, set not your hearts on them, 1.*Tim.*6.ver.17. Charge them that are rich in this world, that they be not high-minded, nor trust in vncertaine riches, but in the liuing God, who giueth vs richly all things to enioy, ver. 6. Godlinesse is great gaine: to bee rich, is that your happines? see your happines ye cannot carry them away with you in the v.7. Nothing in nor out of the world, *Psal* 94.ver.10. They leaue their riches to others: O fooles and slow of heart, to runne to Hell for others, to labour for others to laze; this is their foolishnesse, and their generation doe praise it. The meanes to be truely rich is to giue these away, to lay them out, and not to lay them vp: to scatter them, and not to scrape them vp; and to gaine is to giue, *Eccles.* 11. ver. 1. 2. Our Sauiour biddeth to forsake and giue all and thou shalt haue Treasure in Heauen, *Hag.*1. ver. 6. Hee that earneth wages, earneth wages to put it into a bagge with hooles, which looseth both his labour and reward, the bagges wherein your Treasure should bee put into, are the backes and bellies of the poore afflicted members of Iesus Christ, there is the safest place for your treasures, they cry to God aboue for blessing on blessing vpon your soules; though the men faile to whom yee giue it to, your blessing shall not bee forgotten, *Mat.*25. For Iesus Christ will bestow it on you. The spirituall treasures, are the vertues and graces that lye hid in the soule of a Christian brought forth by him in a due seasonable time, the eternall treasures are onely aboue, where Christ Iesus is in his Father house, search the Scriptures of these.

Our soules from heauen aboue receiue their sustenance

nance diuine. *Solus deus implet animam.* It is God onely that filleth our soules. Saint *Augus.* *Sicut arca non potest, impleri sapientia: ita nec anima pecunia.* Euen as the chest cannot be filled with wisedome, no more the soule with money or gold. These are but drosse, vaine ridiculous things. *Pecunia res est corporalis, anima vero spiritualis, res corporalis spiritualem non potest implere.* Money is a thing of an earthly substance, but the soule is a spiritual substance, & an earthly thing, cannot fill nor satisfie a spirituall substance. *Luk.* 1. He hath filled the hungry with good things, and the rich he hath sent empty away. God onely filleth the soule, and not goods, nor gold, if any other sustenance, your soules would be feed with, it is but emptinesse and vacuitie: for riches and glory, they are but broken pillars for the soule to relye on, or to be fed. O what greater madnesse or folly can be, for such vanities, a man to hazzard, and loose his pretious soule. None but the Lord, *Omnia nobis Christus.* Christ Iesus is onely that all vnto vs.

The precious treasure of treasures is Christ Iesus. *Psal.* 72. 10. The Kings of *Tharsis*, and of the Isles, shall giue presents, the Kings of *Arabia*, and *Sheba*, shall bring gifts. All Kings shall fall downe before him, all nations shall doe him seruice. vers. 15. Hee shall liue, and vnto him shall be giuen of the gold of *Arabia.* *Psal.* 48. The Kings of the earth were afraid, and astonied to see such things. The first time that the world had a sight of this glorious pretious Iewell, was on his birth day. *Mat.* 1. at Bethlehem in *Iury.* *Luk.* by a starre directed to him that starre, a glympse of his glory. vers. 11. And when they had found him, they acknowledged him to bee the chiefe treasure of

King, Prieſt, People and Church : they layd at his feet their treaſures,& fel downe and worſhipped him, and when they had opened their treaſures, they preſented vnto him, gifts, gold, and frankincenſe, and Myrrh. 2. *Col.* In whom are hidden all the treaſures of wiſedome and knowledge, from the eyes of the great ones of this world he was hidden,thoſe that did deſpiſe him, but to the poore ones hee was reuealed. *Luk.* 2. The Angels on his birth day, when hee left heauen to come downe to vs men here on earth,then their chiefeſt Iewell they loſt, and could not for ſorrow of his departure from them be quiet in heauen, nor keepe their ſtations there, but they follow him, and both in birth, life, and death, they waite on him, neuer at reſt till they haue him with them againe in heauen,their number not perfect,nor glory ſplendent, til he be ſhining there againe and ſeated among them.

Many times was this glorious treaſure ſhewen vnto the world,and reuealed by God his Father frō aboue, both to friends and foes : to be the treaſures of the whole worlds ſaluatiō,the ſpouſe,the Church,had neuer had thoſe bleſſings beſtowed on her, and her children, had not he come downe to vs,and brought them with him from heauen. *Luk.* 2. 22. After his mothers purification they preſented him in the Church,as the head thereof, at whoſe ſight good old *Simeon* reioyced, and propheſied that the ſaefegard of the Church and people was now come. At his baptizing there reuealed by his Father. *Mat.* 3. 16, 17. By the viſion of the apertion of the heauens, the deſcending of the Holy Ghoſt on him in the likenes of a doue, and the audible voice of God his Father, acknowledging him to be his Sonne, in whom hee

was

was well pleased. *Mat.*4.5. The diuell was so bold as to take him vp, and twice to shew him vnto the world on the pinacle of the Temple he setteth him for all to see him. vers. 8. And on an exceeding high mountaine. His greatest enemies; the Iewes that crucified him: as the cheefe iewell of the world for all eyes to behold him, they did set him vp on high on the tree of his crosse, at stinking *Golgotha*.

His enemies that onely sought and thirsted after the finding of treasures, so did they seeke after him. *Ioh.*18.4,5. Whom seeke ye? they answered him Iesus of Nazareth. Iesus saith, I am he, what neede you any more testimony; he testifieth here of himselfe to be the treasures we should seeke for: so glorious was the lustre of his face, that his enemies durst not behold the same: but at the beholding there of him, they fell downe as dead men to the ground; so rich he was in goodnesse, in words, and workes, that his enemies that should haue apprehended him to bring him before the rulers, were amazed at his gratious words, and thus made answer vnto the rulers; why neuer man spake as this man speakes, nay they iustified him to doe all things well, his blessed mouth spake heauenly things, and brought the hidden Manna of of the word to the soules of his beleeuers, and likewise presently cured by the power thereof the diseases of his enemyes. In his blessed body as they coniectured themselues there was in it some thing more to be found then other ordinary mens bodies, they would try and search both him and his body. As a rich ground they digged him. *Psal.* 22. 17. They pierced my hands and my feete. *Ioh.* 19. 34. One of the soul'diers with a speare pierced his side, and

foorthwith came there out blood and water.

The rocke Christ Iesus they digged through, whence and out of whose pretious side issued amaine in the sight of his blessed Disciples his witnesses the eternall life of all his people; by his losse, they neuer before were such great gainers, and now made great and rich indeede. Neuer man dyed so richly as he did, howsoeuer to them he seemed poore, and as much as they could they made him poore, but in his pouerty, he triumphed ouer them, and we in it: for by his pouerty we are made rich; neuer man had so rich a heart as he had, so freely to forgiue all, and so fully to giue to all; both to foes and friends: the one freely to forgiue his death, and to giue his life to the other, and heauen for euer.

The losse of this Iewell his distressed Disciples much lamented, and could not bee quiet at heart till they had found him out againe: some were weeping, wandering: others seeking here and there for him, and could not be comforted till they had found him, and vntill it pleased him to reueale himselfe to them after his resurrection, they neuer ceased seeking of him. The two *Maryes*, they both aliue and dead, are mindfull of him, they goe to the comfortlesse sepulchre. *Mat.* 28. to seeke him. vers. 5. I know saith the Angell, ye seeke Iesus of Nazareth. And now of this Iewell; the world and they must for euer bee depriued, snatched out of their sights vp into heauen, when they little thought of it: as a Iewell for euer there to shine in his full perfect splendor. *Act.* 2. 32. This Iesus hath God raised, whereof wee all are witnesses, and sitteth on the right hand of his Father in heauen.

Neuer-

Neuertheleſſe, hee beeing thus taken away from them, he left them not comfortleſſe, but as he promiſed he would giue them another comforter, a Iewell in his ſtead which ſhould abide with them for euer, which he was not ſo to be: but to aſcend whence he deſcended vp to the Father. Soone after ſuch his aſcenſion, the comforter the Holy Ghoſt, ſhould come downe to them in his ſtead, to his ſpouſe, the Church and people, which ſhould inſtruct and comfort them, and giue vnto them that peace which the world could not; and as an eternall legacie, and ſeale of his loue vnto his, he bequeathed his word of truth, and his body & blood, he giues them then which no greater treaſures, he could beſtow to his Church or people, with theſe two Sacraments to be fed, and in all diſtreſſes to be comforted: the ſpirit working with the outward viſible ſigne: the inward inuiſible grace in our hearts to kindle our loue to him aboue all.

The people was poore, accurſed, miſerable, and wretched till now: for heauen was ſhut againſt them, God was angry, and the pit had opened her mouth, and ſwallowed them vp ſuddainely quicke downe to hell: but he came with power, and hath made a way for all, and no way to heauen, but this way. His ſides are wounded, and made ſore, that we may be healed. O cruell and curſed wounds for him, but our bleſſednesſe is included in them, we are all excluded out of heauen againe, without them, the Iordan of his Baptiſme, and the Bethesda of his blood, the curing and waſhing of vs poore filthy lazers, and regaining of loſt heauen. *Ioh.* 3. 3. Except a man bee borne againe, he cannot ſee the kingdome of God: and better neuer to be borne then not, this birth, in the fifth

verſe,

verse: the birth is of water, and of the Spirit from aboue.

If we be not cleane, we shall not enter heauen: if we haue not his Spirit, we are Satans. *Psalm.* 51. *Dauid* cryes out. *Amplius laua me*: Wash me againe, and againe: that is, as in his baptisme of water he had washt him, so in the baptisme of his blood. *In sanguine nostro vita est corporalis, in sanguine Christi conseruatio est vitæ spiritualis.* In our blood is the life of the body: In the blood of Iesus Christ is the conseruation of our eternall spirituall life. *Ioh.* 11.

I am the life, *Ioh.* 6. ver. 35. I am the bread of life, v. 50. This is the bread which commeth down from Heauen, that a man may eate thereof and not die, ver. 53. Except yee eate the flesh of the Sonne of Man, and drinke his blood, yee haue no life in you, ver. 55. My flesh is meate indeed, and my blood is drinke indeed. And thus much of this field Christ: Doth hee not smell sweete in your nostrels? I am sure we and all that wee doe, if wee pray, or preach, or whatsoeuer else wee doe, would bee stinking in Gods nostrels were it not for him; but through him we abhominable sinners are acceptable in Gods sight, I must leaue this sweet field! O that we might all, when we die surrender our solues in the blessed contemplation of this sweete and precious Iewell of our soules, and that his wounds may be our sepulchre.

The 3. *Field* Iustus, *the Iust man.*

THe Iust man, how sweete hee smelleth in Gods nostrels, and is accepted in his sight, is approued by the words of Gods one mouth, *Psal.* 132. ver. 15.

This

This shal be my rest for euer, here wil I dwel, for I haue a delight therein. The heart of a good man God requires, it is the life of the body, it is Gods treasure house, Gods Hearball, Gods Altar on which all things are presented to God: and according to the preparation therof we and all that we doe find acceptance at Gods hands, *Psalm.* 51. *Dauid* prayed, *Cor mundum crea.* O Lord make mee a cleane heart before thou come to me, *Math.* 5. Blessed are the pure in heart, *Psal.* 24. Who shall ascend vnto the hill of the Lord hee that hath cleane hands, and a pure heart: our blessed Sauiour what hee saith of the eye, the same of the heart, if it bee single, or good, or light; how great good is that: but if darke, how great euill is that darkenesse: if the heart bee bad, the blood is corrupted, all the whole man will soone bee corrupted and perish. Mans heart is either Gods treasurer or the Diuels, *Rom.* 2. ver. 5. But thou after thy hardnesse, and impenitent heart, treasurest vp vnto thy selfe wrath against the day of wrath. In the good mans heart God will dwell onely. The life of the body is the heart, the life of the heart is the blood, the life of the blood is the life of the earth, which is the bread, and blood of the same, which is wine: as the *Psal.* 104. ver. 15. That bringeth foode out of the earth, and Wine that maketh glad the heart of man, and Oyle to make him a cheerefull countenance, and bread to strengthen mans heart, the life of these is the benediction of God from aboue, 1. *Cor.* 15. God giueth it a blessing after thou hast sowed to giue a blade to spring vppe againe, that it dye not and rot in the ground, and the life of it is the Sonne of God, who gaue his blood wherein was his life, a ransome for all.

The life of the body is the ſoule; the husband of the ſoule is Ieſus Chriſt, the life of it is his ſpirit, the fruits of that life are hidden graces and vertues that ſpring out as occaſion is miniſtred, to the glory of God, and good of his children and Church; the children of the ſoule are Faith, Hope, Patience, Charity, Obedience, and ſuch like, without theſe the ſoule is ſtill dead in treſpaſſes and ſinnes.

As the death of the heart is the want of blood, and the body ſoone dyeth when the heart decayeth; ſo is it in the ſoule, or heart when it delighteth in any thing but Ieſus Chriſt, as many wounds and ſtabbes they giue vnto the heart and ſoule, when any thing elſe delighteth them but Ieſus Chriſt. As the death of the body is the beginning of the eternall happineſſe of the ſoule of Gods Elect. So the beginning of mortifying of the fleſh, and fleſhly deſires, here, is the initiation of eternall life and grace: the life of the ſoule, is the death of the fleſh; the death of the fleſh is a death vnto ſinne: the death of death, and of ſinne, was the death of Ieſus Chriſt the Sonne of God, who ſhed his blood, and gaue his life for vs: no death no life, no combate no crowne, no trying of maſteryes, no triumph, *Rom.* 6. ver. 3. know yee not that ſo many as were baptized into Ieſus Chriſt, your louing Lord and maſter were baptized into his death, 1. *Corinth.* 15. ver. 31. ſaith Saint *Paul*, I proteſt by our reioycing which I haue in Chriſt Ieſus our Lord I dye daily, our bodies are called the body of death, 2. *Cor.* 15. ver. 1. Hee died for all, that they that liue ſhould not henceforth liue vnto themſelues, but vnto him, that dyed for them, and roſe againe, your life is hid in Chriſt. This mortification is a death of the world in our hearts

hearts and minds which too too much is daily quickned in them, if that liue is crucified by vs, Saint *Paul*, 1. chap. *Gal.* ver. 10. Expreſſeth the manner of crucifying the world: I am crucified with Chriſt, neuertheleſſe I liue, yet not I, but Chriſt liueth in mee, and the life which I now liue in the fleſh, I liue by the Faith of the Sonne of God, who loued mee and gaue himſelfe for mee. *Ille contemplatiuus qui ſimul ſe expoliauit mundo, res mundi mundo proiecit, et ſe ipſum Criſto deuota mente reſtituit.* Hee truely is a contemplatiue man, who as hee is mortified himſelfe, mortifieth the world in him; the things of the world he caſteth to the world, and dedicates himſelfe with a deuoute minde wholly to Ieſus Chriſt his Sauiour, become his new ſeruant, giues God his due againe.

But this houſe wherein God would, and deſireth to dwell, wee let others poſſeſſe his roome, *Luk.* 11. ver. 17. A houſe deuided againſt a houſe cannot ſtand ſaith Chriſt: God and the world will not dwell together, you are Gods, your bodies are the Temples of the holy Ghoſt to dwell in, why doe yee deuide your ſelues, and yet happy varience betwixt God and mans conſcience, whether the world or God he loueth beſt, the way to Heauen (ſaith Chriſt) is both ſtraite and narrow; ſtraite to enter, and narrow to finde: by many tribulations enter into Heauen wee muſt, a man muſt bee heere againſt himſelfe fighting with his fleſhly concupiſences, and the fawning deceitfull world which ſtriues and fights againſt our ſoules, *Pet.* 1. verſe 11. Combate againſt them as much as in vs lyeth, and not cowardly yeeld vp the bucklers without any aſſault at all, alas too too many doe vaſſalies themſelues to the Diuell and the world,

they are very well contented ſuch faint harted fellows ſleepe in a whole skinne, though the ſoule pay deare for it. If yee deſire heauen, Prepare your hearts for it, *Nemo dignus eſt niſi qui opes relinquit*: No man is worthy to enter there, but hee that hath deſpiſed or left off theſe earthy traſh. Walke before mee ſaith God to *Enoch*, *Gloſſ. Aliud eſt ambulare coram deo, aliud cum deo, aliud poſt deum, coram, deo ambulare eſt deo placere in omnibus, ambulare cum deo, eſtius præcepta ſectari et amicum eſſe dei vt* Enoch *et Noah*, Gen. 5. ver. 22. And *Enoch* walked with God, *Ambulare poſt deum quiſquis ſeipſum abnegando renuntiat propriæ voluntati*: *Gloſſ.* It is one thing to walke before God, another ſence with God, and another ſence after God: theſe walkings are different in their natures, to walke before God, is to pleaſe God in all things; to walke with God is to keepe his Commandements, and to follow them, that is to bee Gods frend, to walke after God hee truly doth, whoſoeuer renounceth, and denieth his owne will and fleſhly deſires. *Pſalm.* 101. *Dauid* expected, and prepared himſelfe for Gods comming: when wilt thou come vnto me I will walk in my houſe with a perfect heart: *Vbi abundat amor æternorum, mox vileſcit amor terrenorum*: When the loue of heauenly things increaſeth the loue of terrene matters from our hearts will decline.

There are 3 things required ſolely in that mans heart, who will haue God to abide and dwell there: *cor mundum, non mundanum*, a cleane heart from the worlds pollutions, and fleſh, not cleane turned from God, 2 *Cor fixum*, a ſtable heart, 3 *Cor vnum*, one heart, not to bee diſtracted or diuided, theſe God

loues

loues, the property of a cleane heart, is not to let hatred, mallice, or luxury, or couetousnesse to dwell in it, with which things the heart of man is too too much poluted, and subiected, 2 *Cor fixum*, a fixed heart. O God my heart is fixed, my heart is fixed: the heart is stable in the one place, and mooues to no member or limbe, but like a King sitteth gloriously in his throne of Maiesty, sendeth out life and motion to others, hath others that depends on him, and hee not on any, so our hearts must be stable to God onely, our loue, our ioy in him alone, and in his sauing health vnited to him, and not any thing whatsoeuer to disseuer the same: *Cor vnum*, one heart, not rooming or wandring in the world, the world to loue or entertaine, and him together, *Mat.* 6. Saint *Bernard. O virgo sancta esto, vt illi soli placeas quem solum in omnibus elegisti.* O my soule, be thou a holy and chast Virgine, that thou maist please him onely, whom onely thou hast chosen before all things.

Our hearts in heauen must euer be conuersant, *Si aliquid illuc misisti, habes quod ibi quæras, si nihil misisti sursum, non habes quod ibi quæras in terra vbi posuisti ibi quære.* If thou hast sent any thing thither before thee, thou maist be bold to looke for it againe there to receiue thy reward at Gods hands; but if thou hast sent nothing vpward, deceiue not thy selfe, thou canst not hope to finde, what thou neuer didst send: goe in the earth where thou layest vp thy treasure, looke there for it, and there is nothing left for thee at all of all thy labours, *Leua cor in cælo ne putrescat in terra.* Lift vp your hearts to Heauen, and let not them perish with your goods that are corruptible, *Mat.* 19. Behold wee haue left all (saith the Disci-

ples of Christ, left saith one a little, but they receiued a hundred fould for it in Heauen: *Animum et corpus, et res temporales, et multum accipere scilicet regnum æternum*: They left their life, their body exposed to death, and lost the temporall things; and they receiued of God an eternall kingdome for it: and Saint *Bernard* speaking of this Text of *Peters* telling of Christ that they had left all to follow him, *Bene feciſti Petre, quia eum ſequi non poteras oneratus.* Thou hast well done *Peter* to leaue all because thou couldst not follow Christ loaden with the world, St. Chrysost. *Congreaga ſubſtantiam vbi habes patriam qui enim collocat theſaurum in terra, non habet quod ſperat in cælo, væ qui aſpicis in cælum vbi nihil habes in repoſitum.* Prouide goods, where thy country is, for he that layeth vp treasure in earth, hath not, that hee may hope for in heauen. Woe vnto that soule that aspireth vp to Heauen, where nothing thee hath all his life time sent before hand, in banke for it, Saint Ambros. *Non ſunt bona hominis, quæ ſecum ferre non poteſt: Emptio cæli, non opere ſed corde, dominus plus aſpicit affectum quam ſenſum.*

They are not properly a mans goods, which hee cannot carry away with him: the buying of heauen begins in the heart; First, the will preceedes the deed with God: for God beholds our affections, and not the sense of feeling outward, but inward. *Phil.* 3. 10. Our conuersation is in heauen: from whence also we looke for the Sauiour, the Lord Iesus Christ. Reade *Col.* 3. 1, 2, 3, 4. verses. *Mat.* 8. 26. vers. Why are ye so variable, Oh ye of little faith, or fearefull, set your affections on high: for the heart cannot bee pure if it loue the world or the flesh, it cannot bee

stable

ſtable or fixed, if it delight in theſe tranſitory things: neither can it be wholy the ſpouſe of Ieſus Chriſt, if it cleaue to any other thing, or loue any beſides him. 2. *Cor.*4.4. In whom the God of this world hath blinded their myndes. In the 18. verſe further read. *Hier. Illa virginitas hoſtia eſt Chriſti, cuius nec mentem cogitatio, nec carnem libido maculat.* That Virginity is Chriſts Hoſpitall place, who neither in the thought of the mind, nor the luſt of the fleſh defileth eyther. *Fuge domeſticos, quia nequaquam præſentibus ſuam velit exhibere præſentiam.* Auoide we muſt, euen our owne houſhold beſt beloued, though they bee neuer ſo good or deare in our iudgements: becauſe he will not by any meanes bee there inhabiting, or ſhew his glorious preſence, other things preferd aboue him.

The curſe of the earth which were thornes which Ieſus Chriſt wore on his head on the croſſe, men take them thence, and weare them on their hearts. *Mat.*13.22. Hee alſo that receiued ſeed among the Thornes, is he that heareth the word, and the cares of this world, and the deceitfulneſſe of riches choake the word, and it becommeth vnfruitfull. Theſe are two great hinderances in mans heart of grace, here, of God, and of his glory, either too too carefull, or too too careleſſe: the poore too much in his heart cares for the things of this world, and the rich that haue the things of this world, too little reſpect God or his. Oh would ye were ſo happy, both rich and poore to caſt your care vpon him onely, who careth for you all. What comfort can the beſt things of this world, wherein you all your life time haue taken delight: yeeld you at the houre of your deaths; when we

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are a dying, the remembrance of all what wee haue beene. *Psalme* 25. Oh remember not the sinnes and offences of my youth: it all comes to this, to sorrow, repentance, and obliuion; wee cannot abide our owne thoughts, thenhow should God then approue of them: if we be abhominable to our selues, how much more in Gods sight *Daniel* 9. Wee craue on our death beds with *Daniels* Noble Princes, and the whole land, Oh Lord forget, Oh Lord forgiue. I will not make mention of them within my lips. These things are not worthy the mention or remembrance in heauen. But if your hearts haue beene meditating of God, his word, or how to doe some good for others, and not as the worlds fashion is, all for your selues, and nothing for your Sauiour nor his Saints: these shall be as thornes to your soules, and the good you haue done, shall inthrone your soules, and crowne them with eternity. *Gal.6.6* 7. Be not deceiued, God is not mocked: for whatsoeuer a man soweth, that shall hee also reape: for hee that soweth to the flesh, shall of the flesh reape corruption: but hee that soweth of the Spirit, shall of the Spirit reape life euerlasting. If no good things you doe here in this life: as loue to God, charity to your neighbour, such vertues you striue not to performe whilest you haue time: but your hearts are setled, and caring for altogether for wealth, honour, præeminence aboue others, and preferments to hunt after.

How can ye expect, or claime ought at Gods hand in heauen, who haue so estranged your selues in his wayes. But this fearefull deniall of him to be made in the last day in heauen. Depart from me ye workers of iniquity, I know you not, you honoured mee with your

your mouths, but your hearts and minds were farre from me: looke to your hearts then, from thence proceedeth life or death according to that yee ſhall receiue, praiſe, glory, and mortality by well doing: and on the contrary, they that walke not in the paths of mortification, eternall death, ſhame and confuſion, which iudgements God doth graciouſly lend time to men, to preuent, if they had ſo much grace to ſee it, and make good vſe thereof. And ſo much of the third field the Iuſt man.

The fourth Field, Cœleſtis paradiſus,
Heauens Paradice.

THE heauenly pallace of God which is aboue ouer our heads: how did all the deare ſeruants of God hunger and thirſt after this place, as a dry ground euer gaping, and expecting with the viſion thereof to be refreſht. *Pſalme* 48. 1, 2. verſes. How vnexpreſſible a pleaſant place is this: the Apoſtle ſaith, eye, eare, nor heart, nor tongue, with any of theſe ſenſes can it be comprehended: Our Sauiour ſaith, the peace of God paſſeth all vnderſtanding, if the gift we cannot apprehend, the donor of that gift, and his bleſſed place is incomprehenſible. The Pſalmiſt ſets out his deſire to this p'ace, but cannot deſcry it or any of the leaſt happineſſe thereof: but ſighs after it, and wiſhes for it, his ſoule is rauiſht in loue thereof.

Oh how amiceable are thy dwellings: thou Lord of Hoſts, my ſoule hath a deſire and longing to enter into the Courts of the Lord: my heart and my fleſh reioyce in the liuing God. Heauen is Gods

chiefe mansion where hee, and his are euer conuersant together. And whence as *Iam.* 1. 17. Euery good and perfect gift descendeth from aboue to vs. Heauen is the place where none but all good ones dwell, but here in earth, it is not so: the good and bad, liue and walke together. To describe the happinesse thereof, the wisest of men is but as a foole, to vndertake it, when he hath done what he can, he saith nothing: for no more capable are we to expresse the happinesse of heauen, then the dead can tell what good or euill, those that are liuing doe. *Psalm.* 31. 21. There is plentifull goodnesse layde vp for Gods children, for euer the same to endure. Oh how plentifull is thy goodnesse which thou hast laide vp for them that feare thee, and that thou hast prepared for them, that put their trust in thee, euen before the sons of men, there is the place of harnest of good men, and day of payment of Good, and bad. Saint *Augustine*, to tell you of heauens happinesse; this is there happinesse in heauen, which on earth poore mortall sinners haue not. *Quicquid voles erit, & quicquid noles non erit.* Whatsoeuer thou wouldest be, or haue, it is all vnto thee, and whatsoeuer thou wouldest not haue or be, thou shalt not haue that any way to annoy thee, whatsoeuer displeaseth you. *Psalm.* 35. vers. 1. 8. They shall bee satisfied with the plenteousnesse of thy house, and thou shalt giue them drinke of thy pleasures, as out of the riuer. For with thee is the well of life, and in thy light, shall we see light.

Let vs meditate of our estates here, & we shal find, that the greatest Monarch of the world, his estate is not comparable to the meanest there. We are not so rich, so exalted, so honoured: but to that we seeke for

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o adde more, but they are not ſo bleſſed, that they deſire no more, nor can containe no more, they haue a full proportion: but the beſt of men, if hee hath what his heart can wiſh or deſire, betweene him, and his ſoule there is a great diſproportion, *Supra eſt, quod ſuper eſt.* His ſoule is not at reſt: my ſoule is a thirſt for the liuing God, ſaith *Dauid.* 2. *Cor.* 1. 7. Wee haue a building of God, an houſe not made with hand eternall in the heauens. For in this wee groane earneſtly, deſiring to bee cloathed vpon, with our houſe, which is from heauen. *Pſal.* 84. 10. One day in thy Courts is better then a thouſand here. In the 11. verſe, and hee would leaue of to bee a King to bee but a doore-keeper in Gods houſe, the meaneſt office there is better then the greateſt and mightieſt of the world, which are all but as ſo many mighty offendours, or vſe there might to offend daily againſt him that dwelleth there. I can better tell you, what is not, then what is there: by nots the place is better illuſtrated vnto vs. Here in a Kingdome, a King will not ſuffer no more Kings but himſelfe alone, but there we ſhall bee all Kings for euer, which earthly Kings cannot ſo promiſe: but to vs there it ſhall bee truely performed, there a beggar, a King: the meaneſt as well as mightieſt before him. Perchance, if he feare God and worke righteouſneſſe: for God is no accepter of perſons; Here our beſt mirth is but mourning to that that is there, longeſt life is but a blaſt to theirs in heauen, the ſafeſt man here, is euer in ieopardy.

Heere wee are in expectation euery moment: but there to the full their expectations are filled vp full, what more to bee deſired then hee that is all in all, of him neuer to be depriued, but euer enioying his pre-

ſence: at whoſe right hand there is pleaſure for euermore, and as it is, *Pſal.* 112. Riches and plenteouſnes ſhall be on his houſe, and his righteouſneſſe indureth for euer. Eternity filleth vp full the meaſure of all things not to be determined by, any other whatſoeuer, to haue dominion ouer them or of their happines, but they of all their oppoſers whatſoeuer, that enuy, or grieue, or would malicioufly contradict or confine their happineſſe they countermand them, Saint *Auguſt. O amatores mundi non eſt vita beata vbi quæritis in regione mortis, quomodo vitam beatam vbi nec vita.* O yee louers of this world and life, this life is not your bleſſedſt life of all, doe yee ſeeke long life in the land of the death, how can yee count that a bleſſed life, where there is no life at all, no ſooner an inſpiration, but an expiration attendeth you. And as for your temporary happineſſe, of goodly houſes, friends, lands, reuenewes, gold, ſiluer, raiment, *Iobs* caſe, it may bee yours when God will, hee that ſtandeth take heede hee falles not. I will tell you what yee reioyce in, and dlight your ſelues for nothing, yee walke but in vaine ſhadowes, yee heape vp riches, and cannot tell who ſhall gather them, you hope to gather for yours, but oft by falſe dealers in in weights and meaſures, which your children meate with all, theyout-meaſure, and put yours out of all. Bleſſed are all they that dwell in thy houſe, for they are alwayes praiſing of thee.

Domum tuam ſi habueris pauper es domnum Dei ſi habueris diues es indomo tua timebis latrones domui Dei deus ipſe murus eſt. If thou haſt a houſe neuer ſo rich furniſht, beautifully built: yet art thou but a poore man; if thou haſt a manſion in Gods thou

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art very rich: the one, fire, tyrants, theeues, and enemies may deſtroy; but none of theſe haue power in Gods houſe: for God himſelfe will be a defence and ſafeguard to thee, thy houſe, thy ſelfe and goods to keepe all ſafe from hurt or the leaſt of danger. Lay vp for this place: Chriſt Ieſus doth make no payment to his ſeruants for their ſeruice done to him in this life, his promiſe hee will not performe vnto them here in this world, but in heauen a full harueſt there of ioy: neither did they themſelues expect it, but in heauen to receiue it. It was the remembrance of this ſweete pleaſant Paradiſe, that ſweetned all thoſe bitter potions, that for Chriſt Ieſus and his Goſpels ſake they were to drinke vp the very dregs of the wicked ones of the world: namely, bands, impriſonments, hunger, cold, nackedneſſe, whipping, and at leaſt death it ſelfe. How willingly did Saint *Paul* vndergoe, and imbrace his afflictions, *Act.* 2. ver. 13. When they all perſwaded him not to goe vp to *Ieruſalem*, being told by *Agabus* the Prophet, that as he ſaw him bind himſelfe in his girdle, the Iewes ſhould doe ſo to him at *Ieruſalem*: couragiouſly hee continued, and reſolued, not to be bound, but to die; what meane you to weepe, and to breake my heart, for I am ready not to be bound onely, but alſo to die at *Hieruſalem*, for the name of the Lord Ieſus. *Acts* 7. Apoſtles, whilſt St. *Steuens* enemies were maliciouſly throwing ſtones at him, to bereaue him of his life. Hee had a moſt glorious viſion at that time; for as hee looked vp ſtedfaſtly to Heauen, hee ſaw the glory of God, and Ieſus ſtanding on the right hand of God, vnto whom hee mildely thus breathed out his laſt breath, verſe 59. 60. And they ſtoned *Steuen*, calling vpon God, and ſaying,

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ing, Lord Iesu receiue my spirit. And hee kneeled downe and cryed with a loude voyce, Lord lay not this sinne to their charge; and when he had said thus he fell a sleepe, as they did put him to death, hee did put them to death, their malice ended, his miserable life; but they euer after liued most accursed, them and their posterities of a great nation, for such their cruell vsage of Innocent Iesus and his Lambes, in all lands euer since they are become a dispeirced scattered people paid in their owne measure, reiected because they did reiect, because they would haue no such a King as Iesus: they no people, nor land to dwell, or place to rest, nor law to be gouerned by. In Heauen St. *Paules* Crowne is laid vp for him, and in hope of that did he fight, and exhorteth all others to fight the good fight of Faith, which is to keepe a good conscience to the end, *Cor.* 2. ver. 7. 8. I haue fought a good fight, I haue finished my course, I haue kept the faith: hence forth there is laide vp for mee a crowne of righteousnesse, which the Lord the righteous Iudge shall giue me at that day, and not to me onely, but vnto them also that loue his appearing, and where is that place but in Heauen, and where shal his last appearing be, but manifested in Heauen, with thousands of Arkeangels, and Angels, accompanying him there, to call before his throne in Heauen to iudgement, both good and bad; some to eternall life, and others to eternall condemnation shall arise out of their graues, happy shall hee onely be in that day, that hath done him faithfull seruice here, he will reward him openly before all, and pay him bountifully for all his seruice, glory shall be his wages, and that for euer rest shall bee at his wayes and iourneyes end, and that for euer bee both

performed

performed by him to themselues no where but in Heauen.

But lay vp for your selues Treasure, in Heauen.

TO Heauen to bring vs, Christ Iesus came himselfe and sought vs out when we were lost, to establish vs there againe, in heauen at our liues end to enter Christ Iesus in his life, he both preached vnto vs and shewed vs the way plainely thither, at his death, hee both prayed for vs, that we might haue it, and on the Altar of his crosse by that blessed propitiatory sacrifice of his body there assured and conueyed mystically the same vnto vs, in giuing there his body and his blood for vs, his body to his enemies, to make vs who were Gods enemies his father friends againe, and his spirit hee commends into his Fathers hands, as the pledge and præsident of all that shall succeede him in this world, that he is there before to take possession for vs: but a while before vs, and we shall all in good time, as in the one, so in the other succeede him and inioy him, and he vs, liue with him, and he with vs, within vs here for a time, for euer there without tearme of time for euer of euers.

In heauen to bee, wee daily expect and pray for. Christ taught vs it, *Adveniat regnum tuum.* Let thy kingdome come to vs, and let vs come vnto it in heauen, we are those for whom heauen was onely prouided for, appointed before all worlds, as so many starres to shine their in perfect glory, euery man in his order. 1. *Cor.* 15. 49. As we haue borne the image of the earthly, wee shall also beare the image of the heauenly. In heauen they not perfected with out vs, crying, and thirsting, wishing, for our comming to them

them thither. *Reu.6.* 10. How long Oh Lord, holy and true, and wee not accompliſhed our perfection, till there wee bee with them to bee, members in Ieſus Chriſt vnited, to him our head and myſticall body. In heauen that we may be, Chriſt Ieſus now intercedeth the Father for vs, and vntill his whole number be filled, his prayers ceaſe not day nor night. His wounds ceaſe not ſtill to bleede, and the holes thereof are not yet healed, till we, for whoſe ſoules ſake he was ſore wounded, come where he is, and helpe to heale and bind them vp: they are all open, that into into them wee may bee receiued in the day of wrath there be ſafe from deſtruction, they ſtill bleede, that when his Father beholds both at once, his blood and his dearely beloued ones, the ſight thereof may moue his compaſſion to vs, and quench his fury, and indignation kindled againſt vs. As the Prophet *Eliah* on the widdowes ſonne. 1 *King.* 17. To recouer the child, laid his body on his, three times, hand to hand, mouth to mouth, & then the child receiued life: euen we on earth to thoſe in heauen, voice to voice, foote to foote, path to path, all to be vnited in one to Ieſus Chriſt, one head and vine, in whom then all compleate, and till then the end ſhall not come. There ſhall all glorioufly ſhine as the Sunne in the firmament: whoſe glory ſhall neuer be exceeded or eclipſed. To which hee that hath dearely purchaſed the ſame for vs all, by the great price of his moſt pretious blood, in his good time bring vs thither a people ſpotleſſe and vnblameable. Amen.

Amen.

FINIS.

them thither. *Reu.6.* 10. How long Oh Lord, holy and true, and wee not accompliſhed our perfection, till there wee bee with them to bee, members in Ieſus Chriſt vnited, to him our head and myſticall body. In heauen that we may be, Chriſt Ieſus now intercedeth the Father for vs, and vntill his whole number be filled, his prayers ceaſe not day nor night. His wounds ceaſe not ſtill to bleede, and the holes thereof are not yet healed, till we, for whoſe ſoules ſake he was ſore wounded, come where he is, and helpe to heale and bind them vp: they are all open, that into into them wee may bee receiued in the day of wrath there be ſafe from deſtruction, they ſtill bleede, that when his Father beholc his dearely beloued onc his compaſſion to vs, a nation kindled againſt the widdowes ſonne. I laid his body on his, mouth to mouth, & the we on earth to thoſe in to foote, path to path, Chriſt, one head and pleate, and till then th ſhall all gloriouſly ſhi ment: whoſe glory ſh ſed. To which hee tha ſame for vs all, by th tious blood, in h ther a p vnbla

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